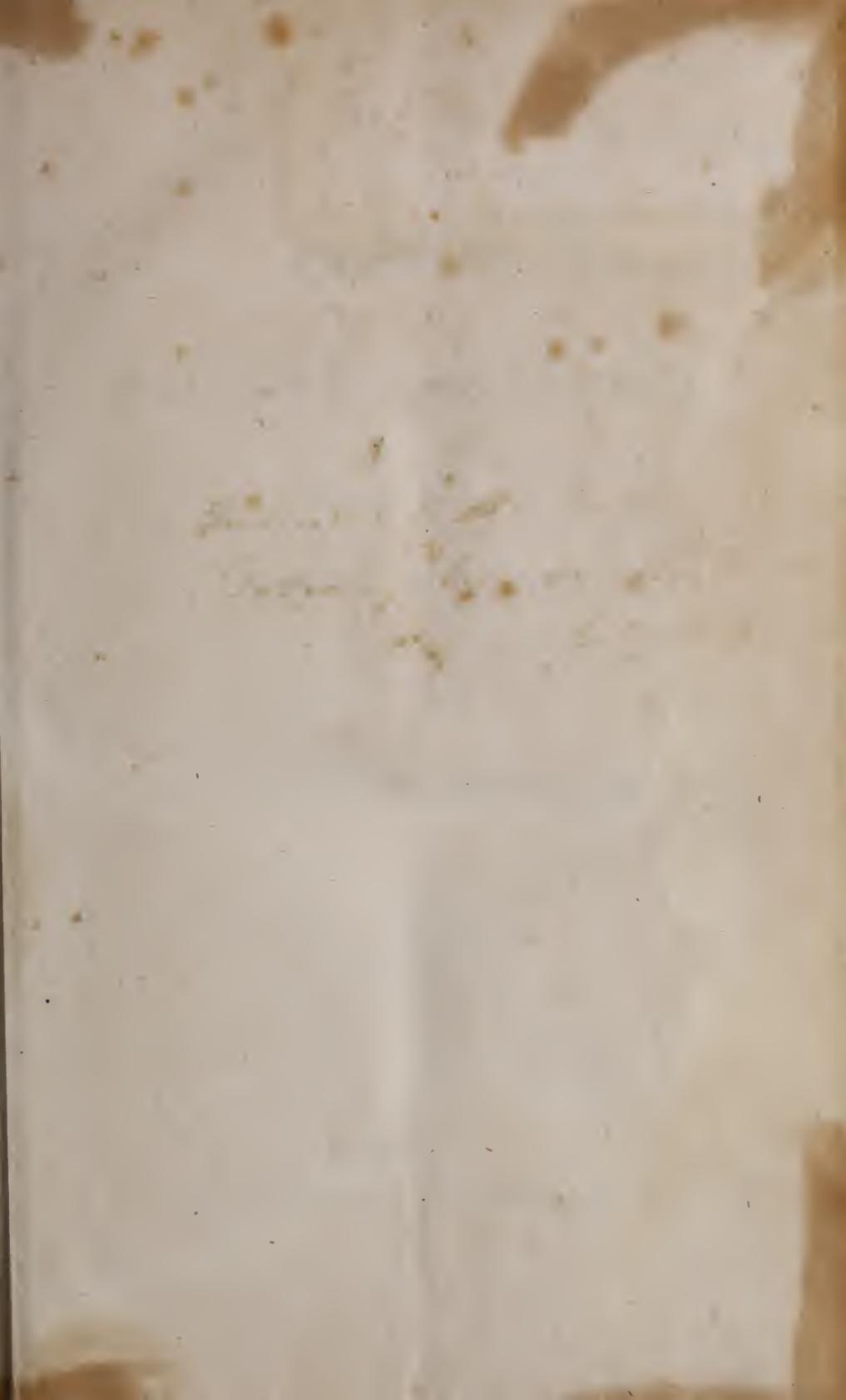
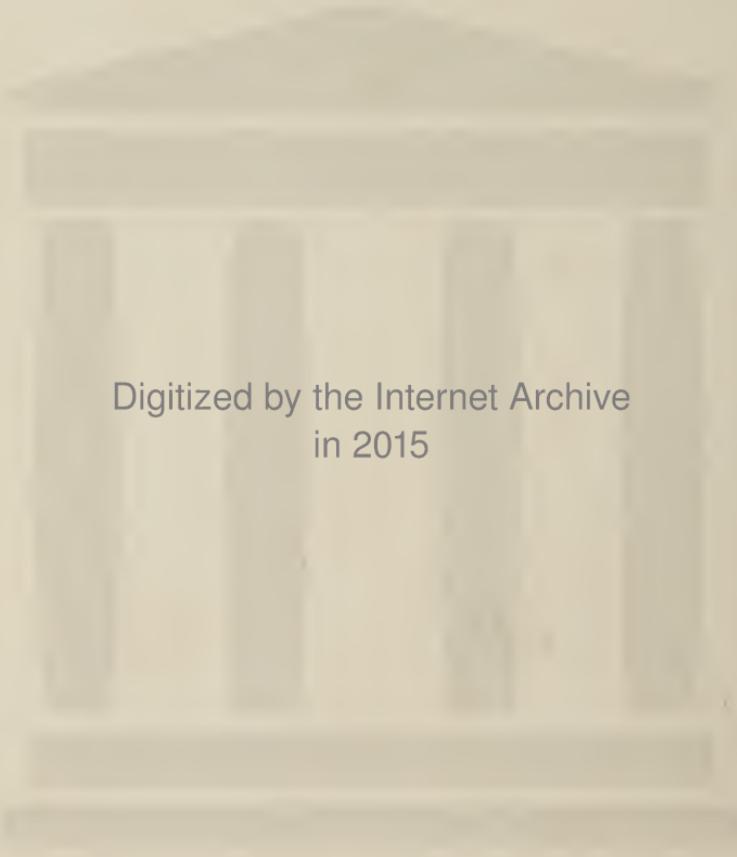






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MEMOIR OF THE REV. BENJAMIN RUSH SKINNER, LATE  
MISSIONARY TO AFRICA.

THE subject of this Memoir was born in Granville, Mass. Jan. 7, A. D. 1803. His parents, Rev. Ezekiel Skinner, and Mrs. Sarah Skinner, are still living, and now reside in Ashford, Connecticut.

During the year previous to his embarkation for Africa, and on his voyage, he wrote several letters addressed to his wife, to his father, and to his brother E. E. D. Skinner, M. D. from which the principal incidents and extracts of this biographical sketch are derived.

With respect to the period of his childhood, our brother says, "The characteristics of my disposition at this time, as nearly as I can judge, were strict veracity, submission to the requirements of my parents and teachers, docility, eagerness for reading, and an excessive fondness for every childish sport." At this age when unusual efforts are made to give children correct views of morality and religion, the following extract will be read with interest: "I think my entire abstinence from strong drink from my earliest life, to the present day, has its origin in the principles instilled from my father's lips before I was six years old; and I strongly suspect that the Life of Brainerd, and other similar works, had their share in forming my mind for the great work in which we expect soon to engage. I recollect that during the latter part of the period to which I refer, I often fancied myself in some desolate region, where I spent my days in publishing the news of Jesus to the perishing heathen."

We are happy to give an account of our lamented brother's conversion in his own words:

"My earliest impressions of a religious nature were made by the perusal of religious tracts, pamphlets, &c. Besides the religious books which I found in my father's library, such as Allen's Alarm, Baxter's Call, Brainerd's Memoirs, &c. I was frequently supplied with similar works by my neighbors and friends. I would partic-

ularly mention the family of Mrs. Gurley, widow of the late Mr. Gurley, minister in Lebanon, Exeter, and her son Ralph, the present Corresponding Secretary of the American Colonization Society: these friends put into my hands short sermons for children, and interesting memoirs of pious young christians. These evidently had a deep effect upon my mind, for in the earliest scenes of my present recollection, I was frequently seated on the ground in some retired place reading those books and weeping over them. These impressions were like the morning cloud, which early vanisheth away, yet they prepared my mind for those of a deeper and more abiding kind. When thirteen years of my life had gone, I was far from being serious: I was extremely fond of amusement, and most of my leisure time was spent in historical reading, or in sport with my young companions. The gaiety of life had already thrown about me its fascinating charms, and was fast preparing the overthrow of my soul. It was at this time that providence interferred; I was sent to the academy at Colchester. Here I was separated from my former companions, and a pre-disposition to retire from the company of strangers, united with the habits of constant study, gave me both opportunity and disposition to reflect. Reflection was followed by the conviction that I was a sinner, justly doomed to perpetual wo, and that unless God had mercy on me, I must perish. Thus I was led to read the Bible more diligently, and frequently to engage in secret prayer. I recollect that an evening discourse preached in the academy chapel, and the funeral of an infant sister, together with the remarks made to me on this occasion by Mr. Sherman, who was at this time my preceptor, and who attended the funeral, were so many means of deepening this work. There was at this time a struggle in my mind concerning my boyish sports, which sometimes resulted in my leaving them entirely. But the heart was not changed; I loved them still, and therefore I returned as the dog to his vomit, and as the sow that is washed, to her wallowing in the mire. Thus passed the summer. I will mention but one circumstance more. From a principle of duty, I had been accustomed to retire in the field, and to kneel in prayer behind a certain haystack. One of my comrades having observed this, followed me one morning, and surprised me in prayer. 'Ah,' says he, 'Skinner is praying.' I made some endeavours to deceive him; but it shortly occurred to me that I had denied my Lord and Saviour, and this became a source of deep and pungent grief.

"As my acquaintance gradually extended, I associated with the vain. Thus my religious impressions were erased; and when I returned home, I returned to all the carelessness of my former life.

"The succeeding winter was a season of extreme carelessness. I have often wondered that God had not cut me off in the midst of my iniquity. I neither prayed nor read the Bible, nor even reflected on God. Though confined to my house with the rheumatism, I spent the time from 9 o'clock, A. M. to 4 o'clock, P. M. in instructing about fifteen children and youth. After tea, about an hour was usually spent as past time in some sport, and the re-

mainder of the evening till one or two o'clock in the morning was passed in close application to my studies. As I arose late in the morning I had only time to prepare myself for my school, and the winter passed without a single hour devoted to God.

"I have abundant reason to bless God that a new scene was before me, and that I was again to be separated from my old companions, and be placed in a situation where my mind would be called to attend to its eternal concerns. O the goodness and the mercy of God, who, though we forget him, still remembers us. Early in the succeeding spring my father changed his residence for Stafford, a township on the northern boundary of Connecticut, noted for its mineral springs.

"In the northern part of this town there had been a reformation, and many of the converts were still actively engaged in promoting the good cause of their Divine Master.

"My father, anxious for the eternal welfare of my soul, conducted me to a meeting in this part of the town, about 7 miles from his own residence, and left me to spend two or three days, and attend a second meeting about two miles nearer home.

"The solicitude of kind and religious parents for the salvation of their children, though unseen by the children, is often blessed to their good; and though their fondest hopes may be frequently blasted for a season, yet often in the event they are crowned with success.

"The first meeting I attended was at the house of Dea. Gage. This house is situated in a somewhat romantic place, near the foot of one of the mountains in Monson. During this meeting my former seriousness returned, and the next day was spent in the most solemn reflection. I took a solitary walk to a retired place in the mountain. Here I reflected upon the greatness and the goodness of God, and became deeply sensible that I was a ruined sinner. The sublimity of the scene added to the deepness of my impression, and falling upon my knees I invoked the assistance of heaven for the first time *with an audible voice*.

"After many serious reflections I returned to the house, and proceeded to Mr. R. L's, about two miles distant. I walked alone and took a retrospect of former days. This was a painful retrospect. My many resolutions to serve God, had been broken, and for a long time I had lived without prayer, and without religious reflections. I trembled at the idea of renewing my resolutions, lest by breaking them I should add sin to sin. I felt that I deserved hell, and was rendered more sensible of my depravity than I had ever been before. I spent about two days at Mr. Leonard's. While there, Miss C. conversed with me upon the state of my feelings. I freely opened my mind to her. I told her I viewed myself as a lost sinner, and scarcely dared to hope for mercy. On the evening of the second day the young converts held a meeting at this house. To hear these children and youth powerfully pleading the cause of their divine Redeemer so affected me, that I could not restrain myself from constant weeping.

"Various circumstances occasionally affected my mind, and increased my sense of sin. Surrounded by strangers, I found myself on this account more inclined to serious reflection. I had set times of prayer, and never retired before I had attempted to pour out my supplication to God. As I gradually extended my acquaintance I mingled with the vain in their vanity, and surrounded by a company of vicious youth, my only associates, I joined them till my seriousness vanished again like the morning dew.

"Four years passed in such society I fear would have ruined me forever; but, thanks to God who by his providence rescued me from early destruction. In the fall I was engaged by Dr. L. of Hartford, to attend his shop. He was himself a religious man, and his family consisted of one son who was absent, and three daughters.

"A change of place had thus far proved conducive to serious reflection. Unaccustomed to a city life, and having none to lead me to the haunts of vice, and indeed no desire to mingle with the profligate or gay, I sought no society beyond the limits of the house in which I lived.

"As I retired early and slept alone, I had every opportunity for reflection, prayer, and the perusal of the sacred scriptures. Now I felt myself the chief of sinners, and often despaired of mercy. At night I feared to sleep lest I should awake in hell, and in the morning I expected ere the sun should set, to stand before my judge. My sleep, if I slept, was disturbed by frightful dreams, and my waking hours, when unoccupied by business, in mourning and tears.

"The want of seriousness in my young companions, the daughters of Dr. L., united with my natural inclination, was an effectual barrier to serious conversation, and in their presence my thoughts of God were generally dissipated. Among the unregenerate I certainly could never have expected better society. They were modest and amiable in their deportment, had never been led into the society of the gay and the dissolute; and had early been trained by a pious mother, of whom they were now bereaved, to habits of religion and piety.

"My letters to my friends, however, took a serious turn, and I warmly endeavored to persuade my sister that it was high time to repent, and look to God for the pardon of her sins. I was a regular attendant upon divine worship on the Sabbath at the Baptist church, and of the evening service at their vestry. These meetings always served to render me more solemn, and to give me a greater sense of my depravity; and even the approach of the Sabbath had the same effect, so that the middle of the week was generally the time of my greatest stupidity.

"I became daily more convinced that all my round of duties could not save me, that my heart was not right in the sight of God, and that unless saved by his grace, I must perish forever. Death, eternal death stared me in the face, and my cry to God was, that he might have mercy on me a sinner. While thus pouring out my spirit to God one morning, I suddenly found myself praising God.

I felt the sweet rapture of his love, and was transported with joy unspeakable and full of glory.

"It was not the thought that my sins were pardoned, that gave me this serenity and peace, for as yet I had no such thoughts; but it was an evident change in the current of my feelings. Such seasons were frequently enjoyed afterwards, and I took much satisfaction at the house of worship.

"I well recollect the baptism of four persons as a most solemn and impressive season. I remember the pain which the levity of the youth in the house of God gave me, and I think I had an ardent desire for the salvation of souls, and a satisfaction in the service of God. Christians became endeared to me, and especially Mr. Cushman, the pastor of the church.

"I would here remind you that I had never entered into free conversation with any one on the subject of religion, except Miss C. of Stafford; that I had never heard a religious experience, and that I supposed the Christian free from those blemishes of which I have since heard them so frequently complain. I had expected some special communication from heaven, that my sins were pardoned—some light, some voice, or some hand writing, if God should deign to forgive.

"When I first rose from the prayer to which I have alluded, I made the inquiry, 'What can this be? Is it possible that my sins are forgiven? Can I be a Christian?' but when I found my mind wandering from God, and my heart still depraved, I answered all the questions in the negative, and though I had frequent seasons of enjoyment in prayer and in the service of God, I had not the least suspicion that this was the enjoyment of the Christian. I still felt the necessity of my sins being pardoned, and of being devoted to the service of God; and while I confessed and lamented my sins, prayed God to forgive them."

In the spring after he obtained peace of mind at Hartford, owing to ill health, he returned to the house of his father, who at that time resided at Stafford. The ardor of his first love abated, and he sunk into a backslidden state; but through the goodness of God, he was again aroused, and came to the settled conclusion to be the Lord's. The account of his religious experience is concluded as follows:

"Thus, you perceive the grace of God, which has triumphed over my sins. Though I resisted for two years the striving of his Spirit, yet in loving kindness, his arm was stretched out to me still, and I was brought to rejoice in the hope of the gospel, and to praise God for all his goodness to my soul.

"I have abundant reason to bear testimony, that it was the grace of God alone which rescued me from ruin. No one can be under greater obligation to God than I am, and yet I must confess this day, that so far from serving God with fidelity, I have been greatly negligent in his cause. Still I trust in the blood of Jesus for pardon, and hope through the riches of his grace, to enter the state of eternal blessedness, and join with the ransomed of the Lord

in songs of praise to him, who has loved us and washed us in his own blood from our sins, to whom be glory forever and ever, Amen."

On the 29th of November, 1818, Mr. Skinner, at the age of 15, was baptized and united with the Second Baptist Church in Stafford, Con. Like the Ethiopian after his immersion, our brother went "on his way rejoicing." The following year is spoken of as peculiarly interesting, and his father's house as a "place of special enjoyment." For months "no cloud intervened to hide the face of his Redeemer" from him.

About a year after his baptism, he began to have deep convictions of duty to devote himself to the work of the Christian ministry.

His early impressions on this subject are thus described:

"From the time that I indulged a hope, I was anxious for the salvation of souls, and forward in exhortation and prayer. With my most intimate friends, I conversed privately on the subject of their souls' salvation, and to one of these conversations my sister attributed the awakening of her soul. Yet the first thoughts of preaching, did not occur till several months after my baptism.

"Sitting one evening in the conference room, the text 'Lovest thou me?' with its context, 'If thou lovest me feed my sheep,' was very forcibly impressed upon my mind. Exhortation did not free me from the same forcible impression, which continued till I was led to inquire, 'Lord what wilt thou have me to do?' As an answer to this inquiry, the duty of preaching the gospel was as forcibly impressed.

"My natural disposition at first rose against this duty. I excused myself on account of my age, inexperience, ignorance and want of natural abilities. These objections weighed heaviest in my mind, but there were others of no small weight. My choice had long been fixed on a medical life. This had been encouraged by my father from my earliest childhood; I had read medical books, visited the sick with my father, and attended most of the surgical operations which he had performed for several years. With all the vigor of youthful anticipation, I looked forward to this as a source of ample support, which would afford me the privilege of enjoying my parents' society, till we should be parted by death. On the other hand, my little experience had taught me that Baptist ministers were narrowly watched, exposed to slander, toiled hard, and received a scanty subsistence. Their families were exposed to numerous hardships and sufferings, and frequent removals. If I engaged in this profession, I must yield every hope of a permanent residence, under the same roof or even in the vicinity, with my parents, and should they want in old age, I must be doomed to see them suffer without the means of affording them assistance.

"Such was the picture which I had drawn of the two professions. Whether true or false, others must judge. With me it had all the weight of truth, and the consequences of engaging in the ministry seemed unavoidable ruin to all my former hopes. To accommodate my mind to such a change, would have been no easy

matter, had not these difficulties vanished in view of the loving kindness of my Redeemer, and the infinite value of a single soul. The satisfaction of leading one sinner to trust in Christ, would more than counterbalance all the deprivations which I should endure. I could not refuse to make this sacrifice, in view of what Christ had my only remaining plea was insufficiency. This plea I would have presented to God, but so many texts of scripture, rushed upon my mind, to show my sufficiency was of God, who out done for my soul.

"While I felt that a necessity was laid upon me, and aware that if I preached not the gospel, that God would even require the blood of those who should perish through my neglect at my hand, of weakness perfecteth strength, who is able with a worm to thresh the mountains, and who chooses weak things, to confound the mighty, that I resolved to go forward trusting in the Lord.

"This was the secret resolve of my own heart; but there were difficulties to be presented, dangers to be encountered, temptations to be resisted, trials to endure, courage, fortitude, and perseverance to be maintained; in short, the armour was still to be girded on, and the battle to be fought. The possibility that I might be deceived, and that so far from advancing God's cause, I should prove an injury to the cause which I loved, still harassed my mind.

"The first effort was to write one or two discourses, and if God enabled me to do this, I thought I could then venture before the public. This effort strengthened me, but the difficulty remained to be removed. I then consulted with some of my friends, especially with Mr. H. I followed his counsel for a while. This was, in conference meetings, to dwell upon some particular text, according as my mind should be led; but this did not seem to satisfy the requirement laid upon me.

"My third effort was in the groves. Here not unfrequently after pouring out my spirit in prayer, I attempted to unfold the sacred truths of the scripture. The object of this was the same as that of my former efforts, and the effect the same. These efforts strengthened me to trust in God for assistance; and while they confirmed me in my belief that I ought to preach, served as a real preparation for the work. They led me to study the scriptures, and to make them a subject of reflection, and these soliloquies had a tendency to prepare me for a public speaker. They were connected with prayer, and I have frequently resorted to them as an excellent preparative for the pulpit.

"In these efforts I did not suppose myself fulfilling the duty enjoined upon me, but preparing myself for its fulfilment. I had looked to God for direction, I had meditated upon my duty, I had enjoyed, as I thought, the assistance of God, and had given myself up to the work. I felt a satisfaction in looking upon it as the work of God. To me it did not appear a sacrifice, to proclaim salvation through the blood of Jesus. I already anticipated myself as soon to be engaged in the work, and longed to express my love to God for his kindness to me in the salvation of my soul, and to be an instrument in his hands, in rescuing others from eternal misery.

"Sweet is the work, my God, my king,  
To praise thy name, give thanks and sing ;  
To show thy love by morning light,  
And talk of all thy works at night."

He made known his trials to the church ; but his youth operated against him, and his brethren were unwilling for a considerable length of time, to give him a letter of approbation. The conflict occasioned by an impression of duty, on his part, and the adverse judgment of those whom he honoured and loved, was very painful. He passed through a scene of mental suffering, on which he could not look back for years without weeping. His father had designed him to be a physician, and he was at this time engaged in studies preparatory to the medical profession, to which he was himself strongly inclined previous to his conversion ; but his heart was now fixed on the ministry. His own language is, "I was pursuing the study of medicine, which was so directly opposed to the object I had in view, that in the midst of my studies, I often found myself weeping over my present forlorn condition."

Again he says: "I have now introduced you into the most wretched scenes of my life—scenes the distress of which I have never attempted to describe, and from which I would have gladly sought refuge in death, had not my religion and the grace of God prevented. Day after day, and month after month, was spent in this state. There was a wo upon me if I neglected to go forward, and what was still worse, I should feel the reproaches of ingratitude to my Redeemer, and my most solemn vows to God would be broken. I was so convinced of duty, that I durst not pray for more light, but only for the assistance of God, to perform that which was required. But with my ignorance, and youth, and inexperience, the difficulties before me seemed insurmountable. I had no friend to whom I could unbosom my feelings, and it seemed as if the adversary of my soul was let loose to harass me with every foul temptation, and to lead me on to destruction. But I forbear. The eye of God was upon me, and restrained me from impending ruin. He suffered me to pass through no temptation, no trial, no scene of afflictions, without providing the way for my escape. The conflict was no longer doubtful. The Captain of my salvation appeared for my relief, and strengthened me, and encouraged me to go forward. The word which had been shut up like fire in my bones would no longer be contained."

That perseverance for which he was remarkably distinguished, enabled him to surmount all the obstacles thrown in his way. He improved his gifts as opportunity presented. His talents were gradually developed, until his brethren were constrained by a conviction that he was 'called of God,' to give him their approbation to preach the gospel of Christ.

We may in some future number insert his judicious opinions on a call to the ministry, together with the outlines of a sermon delivered at Hartford, before the Connecticut Baptist Education Society, on the importance of ministerial education. They will be read with interest.

The Board of the Connecticut Baptist Education Society received him as a beneficiary, May 6, 1823, and sent him to the Hamilton Theological Institution. On the 31st day of the same month, he was duly examined by the officers of that institution, and admitted a member.

It was while he was a member of Hamilton Institution, that he came to the resolution to offer himself as a missionary. His views and exercises on this subject may be learned from four letters addressed to his father, while on his voyage to Liberia. We will present copious extracts, which will enable him, though dead, to speak for himself.

“Thinking it might be interesting to you to have before you the varied exercises of mind which finally led me to Africa, I will pen a few, which may offer you some consolation in my absence, especially if providence should not permit my return.

Before I made a public profession of religion, and before I think I met with a change of heart, my meditations were frequently led to the situation of the heathen, and I often fancied myself in their midst, laboring for the advancement of their personal happiness. I suppose the memoirs of Brainerd and others, which I read in early life, inspired this feeling and laid the foundation for my present course of life.

After indulging hope, there was a still more powerful principle, drawing out my mind towards the whole human family, and leading me to anxiously desire the salvation of souls in every part of the world. There was at this time, and through all that scene of trials which terminated in my entering the ministry, a small and scarcely perceptible bias towards the life of a missionary. It is true this was unknown to myself at the time, and I should have started at the idea of becoming a missionary, had it been mentioned to me at that time; but still it had an influence which I have since been able to trace, and it was this that led me to Hamilton.

Shortly after my arrival at Hamilton, I was present at the time when brother and sister Wade, now in Burmah, related their trials, and here those combustibles which had hitherto remained dormant in my breast were kindled to a flame. The feeling which I then had, led me to say to brother Wade, I hoped to follow him some future day, and it continued till I resolved to devote my life to the cause of missions.

I cannot better exhibit the state of my mind on the subject of missions from that period, than by extracts from various letters and other writings which I have in my possession.

*Hamilton, June 5, 1823.* Brother Wade and wife were examined for the foreign mission and received—a prayer meeting on account of the expected departure of brother and sister Wade. An interesting season.

Brother and sister Wade were set apart at Utica for the Burman mission. O that the Most High would guide them by his Spirit. My soul longs to follow them across the billows of the ocean. Prepare me, O Most High, for this great work.

**Hamilton, June 10.** Shall I venture to mention what I have not hinted before? Forgive me, if I say, that *long since* the idolatries of India, the benighted Burmans, have drawn out my heart with ardent desires for their conversion. I have sometimes longed to cross the briny waves, and expose myself in Pagan lands to save their souls from dismal death. My want of abilities is, perhaps, the only obstacle. I need not say then, that last Thursday was an interesting day to me, when you are informed that I was present at the examination of two candidates for the above mission. They were a young married couple—brother Wade, who finished his studies at this institution last year, and Mrs. Wade, a young lady of respectability, hitherto residing in this place. The missionary spirit which burned in their hearts, communicated a lively sensation to me never to be forgotten. The day was solemn. There was a prayer meeting on this subject last Sunday at 5 o'clock, P. M. The season was solemn, interesting, and joyful. Joyful to see two young persons leaving their native country, in the service of their Saviour, to convey the gospel to the heathen.

**July 30.** One thing remains, which ought not to be passed over in silence. As the Lord has called us, unless we are deceived, from darkness to light, it becomes our duty to labor in that part of the vineyard to which he may call us, and to improve those talents which he has given us. I would not indicate that you or I ought to leave our native land. I know not the thoughts of your heart, nor scarcely those of my own. I am incompetent to judge myself. If my talents were the only criterion, I could never be constrained even to speak again in the name of Jesus. But the Lord is able to establish his cause by the weakest hands.

**Sept. 20.** Perhaps you will bear with me, if I again advert to those feelings excited in my breast, with reference to the cause of missions. Drawn as I supposed by the Spirit of God, I have sometimes thought myself willing to sacrifice every temporal enjoyment for this most glorious work; to leave every friend, that I might proclaim the glad tidings of peace among the heathen.

**Nov. 22.** My soul longs to see the heathen youth flocking around the standard of King Jesus, and shouting the praises of their Redeemer. This would be joy unspeakable and full of glory. Even the very thought enraptures my soul.

**Dec. 15.** This evening felt some penitence for my past stupidity, especially when engaged in secret prayer for the heathen. I had an unusual fervency of spirit.

**Feb. 2, 1824.** Finished reading Ward's letter. O my God, how deplorable is the state of the heathen. But the Lord has designs of mercy for them. He will cause his name to be magnified in the midst of Pagans and Mahometans. O that the Lord would send more faithful laborers into his Eastern vineyard. Would to God that I were prepared for this arduous work. I would willingly leave all for the sake of poor benighted Burmah. Make plain, O most merciful Parent, my duty, and assist me to perform all that thou requirest.

*March 7.* I trust that the opportunity of this day has been in some measure blest to my soul. I desire to be more active in the cause of my God. Of late my mind has been greatly excited in behalf of the heathen, and my great desire has been to live for this service, and to die pleading for their souls' salvation. I have mourned because the children of God were so cold in this cause, and have felt it a duty to use my influence to render them more engaged. O that I might devote my life wholly to the heathen. O that ministers might preach for them. Christians pray for them, and all unite to rescue their souls from eternal misery. Interfere, O arm of the Lord, in behalf of the 600,000,000 mad on their idols, save them from swift destruction, and let thy gospel be published in their midst.

*April 25.* Employed part of the day in reading Winslow's Sketch of Missions. My mind during the whole day was solemn, yet joyful. I think I never spent a day of so great and uninterrupted love for the heathen. My mind during the whole day was full, my prayers ardent, and the riches of God's grace caused me to weep for joy. How long, O Father, before I shall be wasted to the shores of the east! Yet how unfit: My abilities are so small, my unfitness so great, I scarcely dare to hope; I commit myself to thy hands, O God.

*April 26.* If I be not permitted to enter the abodes of the heathen, I must preach, and pray for them in the land of civilization.

I long to be engaged in the glorious work of proclaiming the true God among idolaters, and preaching Christ Jesus and him crucified, to perishing millions. Dark and gloomy as is the prospect, I sometimes exult in the idea, that we shall soon be tossed upon the waves. I feel that it would be grievous to remain in this country, but joyous to spend my life in spreading the gospel among the heathen, that I can rejoice in tribulation for Christ's sake.

*Nov. 14.* The same subject which has heretofore occupied my pen, will still remain the delight of my soul. Our little band who anticipate the labors of the mission field, are highly prospered of the Lord. A brother who has a strong desire to preach Christ among the heathen, has lately joined us in our prayer meeting.

These meetings are seasons of refreshing to our souls. I can bless God for the strong claims with which we are bound one to another. Such a unison of feeling cannot be experienced by any, who are not engaged in the same cause. My meditations by day, and by night, are concerning those upon whose shores I long to sound the gospel trumpet.

The savage nations who reside in the wilds of our own country; the South Americans, fighting for liberty, yet slaves to the Catholic superstition; the Greeks, Baptists in sentiment, yet destitute of heart religion, struggling to rise from the oppression of haughty barbarians; their fierce and insolent oppressors, themselves deceived by the imposture of Mahomed; the Jews dispersed among every nation, the bitter enemies of Christ; the Africans oppressed

by all people; China with 200,000,000 of perishing souls; the Burmans for whom I first caught the enthusiastic glow, have the alternate possession of my mind; in short, I have resolved to go where in the judgment of my brethren, Providence seems to direct.

The heathen engage much of my attention. My spirits are again excited in this glorious cause, and my soul is anxious for their salvation. You do not forget them I suppose. If I forget them, may my right hand forget her cunning. May my prayers constantly ascend to the throne of grace in their behalf.

It is high time to be active in the cause of our blessed Master. Let us not forget the duties of our holy religion. Above all, let us remember secret prayer. This is the life of our souls, the only means of promoting that fervor of spirit, which the redeemed ought always to feel, the main-spring to every Christian duty.

Every thing goes pleasantly; my soul rejoices in the salvation of God. I have been humbled for my past follies, the sweets of retirement have been renewed. It is hard for me to leave my beloved Hamilton, to leave the society of my brethren, our prayer meeting, our conference; but how much harder will it be, to leave forever the land where Christians meet, to part with brother, and sister, and parents; without the least expectation of ever again beholding our loved ones.

From all these, and more, I can break with pleasure for the joy that is set before me. To see Pagans forsaking their gods, and bowing at the footstool of Jehovah, is joy inexpressible and full of glory. Already the thought cheers my heart and swells it with ecstasy of praise. Look at the little heathen children, see their faces smiling with the love of Jesus, take them in thy hands, and conduct them to the realms of perpetual bliss.

*Hamilton, July 2, 1826.* The afternoon's discourse was followed by the communion, previous to which, a letter was read, addressed by Mrs. Wade, to the Hamilton Theological Institution. The appeal was affectionate; I was reminded of the scenes, which passed in that house three years before, and the mental conflicts and joys, which I had experienced since in connection with the cause of missions. I renewed all my former resolutions, and determined to spend myself in this glorious cause. O my God, prepare me for this work, and give me a door of entrance in the midst of heathen lands.

*Sept. 22, 1826.* The pleasures of this life and the duties of a missionary produce a continual struggle in my mind. My sentiments must be changed before I can become a missionary, for the sake of honor. If I go it must be because duty compels. Had I a million of dollars, I would give them to free myself from this duty, but God requires that we present ourselves a living sacrifice. Ah, yes, and sometimes I so love the heathen that the world would not tempt me to stay away from them. Were my soul set free at such a time, it would fly to the scattered tribes beyond the Rocky mountains, turn its course to the dreary regions of the north, fly to the succour of the New American Republic, rest amidst the clangour of

the Grecian arms, pass over the burning sands of Africa, or speed its course to the utmost bounds of China. There would I die without honor, without a friend, without a name, if it might open the door for the spread of the gospel. My soul burns within me while I write. With all my imperfections, with all my weakness, I would flee to the abodes of wretchedness, and out of weakness God would perfect strength. Glory to God, the cause is his, and he will accomplish it. He despises not the efforts of the weak. These are the chosen instruments of the Almighty.

*Hamilton, March 4, 1827.* In the afternoon the minister enforced the duty inculcated in his text, with persuasion calculated to move the hardest heart. We were called upon to imitate God in his moral character, and especially in performing acts of benevolence.

I thought then of the heathen. I was devising means for their good. I longed to be among them, preaching the glad tidings of salvation, and teaching the little pagan children to lisp the name of Jesus. I often think that this would be the sweetest employment in the world. May God grant me the privilege of spending my life for their sakes. Such pleasure would take away all the crosses of the missionary life; and its anticipations would destroy our fear of every hardship. I can almost say, I know I love this cause above every other.

*Hamilton, April 4, 1827.* I have not lately enjoyed so pleasant a Sabbath as the last. I felt more as I used, when my soul was swelled with the love of missions. I longed for the salvation of those who sit in darkness, and have not the light of life.

The manner in which you touched on missions afforded me much pleasure, and at the same time called forth all the tender feelings of my soul. I love the cause of missions; I love it from my very soul. With joy, with the highest rapture, I would bid an everlasting farewell to America. All the pangs of separation would be lost in the prospect of pointing pagans to the Lamb of God."

[To be continued.]

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#### DIVINE SOVEREIGNTY.

An outpouring of the Spirit produces new views of the doctrine of election. That doctrine in revivals commends itself first to a man's own experience, and secondly, to his observation. First, to his own experience. For he says, What am I? what is my condition? But a few months since I was a careless, thoughtless sinner, had no sense of my guilt; despised religion and the people of God; all warnings and invitations were lost upon me; and now it is all the reverse. I hate my former ways; I love to pray; I cheerfully dedicate my all to God; I have no desire to live, but to the divine glory. Who has made me to differ from what I was?

Surely not myself—never, no never should I have desired such a change, or attempted it. The work is the Lord's, and why has he done it? Not for any merit in me, for I was only fit for the burning; but because he has mercy on whom he will have mercy. Not unto me, but unto thy name, O Lord, be all the glory. Second, to his observation: A community around him has been visited by the Spirit of God. Changes so remarkable have taken place, that the finger of God in them cannot be denied. Yet they have been limited. One has been taken and another left. The husband has been converted, and the wife remains in her sins. The brother has bowed the knee to Christ, and the sister says, I will not have him to reign over me. Two have sat in the same pew, heard the same sermon, one has been affected to tears, and has given his heart to God; the other, careless and indifferent, has gone away contending with truth, and plunging into vice and death.—He asks how is this to be explained? Those that are left, had the same preaching, the same warnings and invitations as the others, but they stopped their ears, they pulled away the shoulder, and would not have Christ to reign over them. Nor for a time was it different with the saved. Each of them said, "I will not," but afterwards repented. How came they to repent? Not by might, nor by power, but by my Spirit, saith the Lord. He bows his head. He sees that it is right. God may do as he will with some, especially with guilty rebels, choose whom he pleases to honor, and leave whom he pleases to dishonor. He now loves the doctrine of election, yea, with his Saviour, rejoices in spirit, and says, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight." And while he has such evidence of electing love and mercy, he is convinced also of the certain perseverance of all the renewed to eternal life. The Spirit bears witness with his spirit that he is a child of God, and if a child then an heir; that neither life nor death shall separate him from the love of God—that all things are his, for he is Christ's, and Christ is God's."

*N. Y. Evangelist.*

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REVIVALS OF RELIGION.

The subject of Revivals of Religion is awakening an increased interest in every portion of the Christian world, as a conviction is more deeply fixed on the minds of Christians, that by these copious effusions of the Holy Spirit, which are granted in religious revivals, the latter day is to be ushered in. The United States have shared largely in these visits of mercy; but never in so extensive a manner as at the present time.

Among the means, which have been blessed in recent revivals, the following may be particularly noticed.

1. Morning prayer meetings. In almost all instances where early seasons of prayer have been attended, a special blessing has

followed. "Sweet is the breath of morn." At early rising, the mind is unembarrassed with business, the spirits are fresh and vigorous, and petitions are offered to God with holy ardour. David says, "In the morning thou shalt hear my voice." Col. Gardiner's eminent piety was connected with early devotion. Dr. Doddridge remarks :

" He used constantly to rise at four in the morning, and to spend his time till six, in secret exercises of devotion, reading, meditation, and prayer ; in which last he contracted such a fervency of spirit, as I believe few men living ever obtained. This certainly tended very much to strengthen that firm faith in God, and reverend animating sense of his presence, for which he was so eminently remarkable, and which carried him through the trials and services of life with such steadiness and activity : for he indeed endured and acted as always ' seeing him who is invisible.' If at any time he was obliged to go out before six in the morning, he rose proportionably sooner ; so that when a journey or a march has required him to be on horseback by four, he would be at his devotions at farthest by two."

The church as a body have derived equal advantage from early prayer meetings, as individual Christians ; and while the spirit of prayer has been enjoyed on these occasions, a holy influence has descended in the awakening and conversion of sinners.

2. Protracted meetings for religious worship have been signal- ly owned of God in promoting revivals of religion. It is perfectly rational and philosophical to look for such results. The im- pressions made on the minds of men, by one religious service, are often immediately erased by the perplexing and anxious cares of life ; but where several meetings follow in succession, impressions be- come more deep and permanent, and a change is produced in the heart and life. Observation evinces that where these meetings have been commenced prayerfully, and with a dependence on the Holy Spirit's influence, the results have been most happy, and converts have been multiplied.

3. A prominent trait in the preaching of the present day, is to urge on the consciences of men, their obligation to immediate re- pentance and faith in the Redeemer. This was apostolic preach- ing ; for it is said, they testified, " both to the Jews and also to the Greeks, repentance towards God, and faith in the Lord Jesus." Pressing these truths on the conscience is accompanied with the Spirit's influence, anxiety is awakened, guilt is felt, and men can- not find repose, but by faith in the Lamb of God.

4. Personal conversation with impenitent sinners has been most extensively blessed to their conversion. The character of inquiry meetings has experienced some change. In former pe- riods, they were composed wholly or principally of persons who were supposed to be under deep convictions of sin ; but of late, all persons have been invited, who were free to admit personal con- versation on the concerns of the soul. This has given minis- ters access to many persons, which would not otherwise have been

enjoyed. When pastors visit the families of their congregations, as these visits are in the hours of business, in general they can only meet the female members of the family ; but at an inquiry meeting, when an evening is devoted to personal conversation on the great concerns of the soul, a minister has access to those who are commonly immersed in business, and can bring the great truths of the gospel home to the bosoms and feelings of each individual ; and the happy results have been apparent, in an awakened attention to the importance of salvation.

5. Sabbath School instruction has evidently contributed in a most extensive manner to the conversion of sinners. The seed has been sown in these benevolent institutions ; the minds of the young have been enlightened ; their attention has been excited : their prepossessions secured in favor of divine truth, and a people made ready for the Lord. The gracious approbation of Jehovah has been apparent, by bringing many of the children to an experimental acquaintance with the Saviour.

6. A more general effort of the members of the churches, has been apparent in recent revivals, than we have observed on former occasions. Christians are beginning to awake to the truth, that Christ's people are "the salt of the earth," and that they are required to diffuse their influence. When the whole church of Christ shall awake to a sense of their obligation in this respect, the most surprising effects will follow. The members of churches are scattered through the whole community, and were each one in his particular sphere, to exert the influence to which the gospel calls him, an awakened attention might be expected in every class of society.

7. Young converts have been assiduous in spreading before their companions, the rich blessings which they have participated, which has produced the happiest effects. When the mind is first impressed with the love of Christ, there is a warmth of affection, an importunity of address, a fearlessness of giving offence, and a Christian philanthropy, which is almost irresistible ; and an exhortation, proceeding from the heart, is calculated to reach the hearts of others ; and the active benevolence of persons, who have recently experienced religion, has been owned by the Spirit of God, in bringing many to a knowledge and love of the truth.

We have formerly noticed the deep interest which Christians in England evince on the subject of revivals of religion. At the annual meeting of the Baptist Missionary Society in London, in June last, Rev. Mr. Malcom of this city being present, as a delegate from the Baptist Convention of the United States, was requested to give some information in relation to revivals in America. Some of his remarks are inserted in the New Baptist Miscellany, which we copy. Mr. Malcom said :

" He had been requested to give some account of the revivals of religion in his native land. The means employed to effect them were diversified. In many cases, there had been felt a very deep consciousness of barrenness on the part of ministers and churches :

hence arose their days of fasting and prayer, many of which were secret even from their own families. In other instances members of churches have pledged themselves to devote a short time daily to special secret prayer and self-examination. In their sermons *application* was, he thought, a more prominent feature than with English preachers. Other means were employed. Ministers who possessed talents to excite attention and arouse inquiry, were constantly engaged in travelling to effect this object. In other instances meetings would be held twice or thrice a day, for three or four days in succession ; when many animating addresses would be delivered by the number of ministers who would be assembled. After preaching, all of the congregation who wished to converse with the minister would be invited to continue, and meetings during the week would be held in the vestries, or lecture-rooms, for the same purpose. Thus the minister had opportunities to converse with them, and to introduce them to the acquaintance of his congregation. Every member of a church is expected to act as a missionary, and to bring his children, his servants, and his neighbors, as far as possible, to these inquiry meetings. In those churches where members had been most ready to assist their minister, most good had been done. They had, in consequence of the scarcity of ministers and missionaries, been led to pray much for the members of their universities and colleges ; and recently in the college of New Haven, out of 400 students, 200 had been brought to enjoy the freedom which Christ gives to his people ; most of whom would probably become ministers."

Rev. Mr. Hinton, author of the work republished in this country on the means of promoting religious revivals, which should be in the hands of every Christian, on hearing Mr. Malcom's statement, proposed to unite with such as felt the importance of revivals, in setting apart a specific time to seek to acquire a deep consciousness of their spiritual wants, to which many acceded by lifted hands. Mr. Hinton afterwards forwarded the following communication to the Editor of the Baptist Miscellany.

Dear Sir,

"I beg to address a few words to the public, through you, on that still deeply interesting subject, REVIVALS OF RELIGION. At the Baptist Missionary meeting, on Wednesday last, Mr. Malcom of Boston, U. S., stated that *they generally commenced in a deep concern respecting the state of religion as afflictively low.* It may be probably inferred, therefore, that, if any such things occur in England, they will commence in the same manner ; and, further, that *the most likely method of attaining a revival of religion is to use means adapted to produce such a deep concern.* Conceiving that a state of broken-heartedness respecting the comparative stagnancy of the cause of Christ, like any other right state of mind, may be produced by the use of proper means, *I hereby most seriously propose to all persons desirous of promoting revivals of religion in this country, to use immediate and vigorous measures for inducing this*

*state of feeling in themselves.* Let us employ half an hour every week for the express purpose of afflicting our souls on this account, until we come to such a pitch of grief that more would be excessive and unjustifiable. It is impossible such efforts can be lost, either upon ourselves or others; and, should they be extensively made, they cannot fail to produce most valuable results. Having already made this proposal at the meeting referred to, I know that some Christians will act upon it; by this further publicity, I hope many others will be induced to concur with us. Quite aware that no specific time can suit all persons, for the sake of concert as far as possible I may mention, that several friends with whom I have since conversed, intend to be employed in the way recommended on Sunday mornings, at seven o'clock. I may add, that it is probable a tract may soon appear, adapted to facilitate the exercise by some directions for cultivating a deep concern respecting the state of religion among us." I am, &c. J. H. HINTON.

Many persons consider revivals of religion to be of recent origin; but they have been enjoyed in a greater or less degree in every period of the church. On this subject, we present the following interesting statement, extracted principally from the "Spirit of the Pilgrims" for August last.

"Revivals of religion have not been peculiar to any country or period of the church, but in every place, and in every age, when the people of God have awaked to their duty, and his ministers have faithfully dispensed his word, he has followed their labors with a blessing.—The primitive age of the church was a season of special and powerful revivals of religion. The Spirit of God was gloriously shed forth, sinners in vast numbers were converted, and the religion of the cross spread, in a few centuries, over the greater part of the then known world.

The reformation from Popery was accomplished, in no small degree, by revivals of religion. The phraseology at present applied to them, was not, indeed, at that time, in use, but the things signified by it were every where visible. God's ministers were excited to great earnestness in prayer, and boldness and faithfulness in preaching the gospel, and their labors were eminently successful. Sinners by hundreds and thousands were converted, churches were purified and established, and the professors of a corrupt religion were induced to forsake it and embrace the gospel.

Near the commencement of the eighteenth century, there were powerful revivals of religion in some parts of Germany, in connexion with the labors of Arndt, Franke, Spener, and others.—The history of the Moravians, and of their various settlements, is little else than a continued narrative of revivals of religion.—The times of Owen, Bunyan, and Baxter were seasons of spiritual refreshing in many parts of England. No one can read the accounts of Baxter's labors and success at Kidderminster, without perceiving that the scenes there exhibited, in every thing except the name, resembled the modern revivals of religion. In the next century

religion was greatly revived in England, under the ministry of Whitefield and the Wesleys.

There have been revivals at different periods in Scotland, from the Reformation to the present time. Mr. Fleming records "an extraordinary outpouring of the Spirit in the West of Scotland about the year 1625," called by the "profane rabble, the *Stewarton sickness*." He also mentions a season of "communion at the Kirk of the Shots, June 20, 1630," when as many as *five hundred* were hopefully converted in a day. In the *Christian History*, a periodical published in Boston, in the year 1743-4, more than forty places are mentioned in Scotland in which revivals of religion were at that time in progress.—A revival took place in the north of Ireland, about the year 1628, which Mr. Fleming regards as "one of the largest manifestations of the Spirit, and of the most solemn times of the down-pouring thereof, that hath been seen, since the days of the Apostles."—There have been frequent revivals of religion, during the last half century in Wales, by means of which the number of hopeful Christians in the Principality has been greatly increased. A revival commenced there so late as 1827, in consequence of which, within about fifteen months, more than 3000 persons were added to the independent churches.—"There is," says a sensible writer, "a nearer approximation to what are called revivals of religion in some of the Congregational churches in England, than is usually supposed in this country. The admission of two hundred members in one year to a single church, as at Manchester, would be thought a Revival in America. Yet it was not *spoken of* as such in the religious circles in England."—The revivals which have occurred, within a few of the last years, at the Society and Sandwich Islands, at Ceylon,\* and at various other places among the heathen, show also, that these visits of mercy are not, as has sometimes been sneeringly represented, peculiar to the United States, but are enjoyed in every place, where there is earnest effectual prayer, connected with the faithful ministrations of the gospel.

It would be wrong, however, not to admit, with humble gratitude and joy, that our country has been distinguished, perhaps above every other, by the special operations of the Divine Spirit, and the frequency and power of revivals of religion. Revivals commenced here almost as soon as the country was settled. "It pleased the Lord," says Gov. Winthrop, "to give special testimony of his presence in the church of Boston, after Mr. Cotton was called to office there. More were converted and added to that church, than to all the other churches in the Bay. Divers profane and notoriously evil persons came and confessed their sins, and were comfortably received into the bosom of the church." It appears from the records that *thirty-seven* were added to the church in Boston (for there was then but one church) in the space of three months. Similar tokens of the presence of the Holy Spirit were

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\* The conversion of thirty persons in a year, at one station in Burmah, recently stated by Mr. Judson, may be justly styled a revival.

manifest at that early period in Dorchester, in Cambridge, and at several other places.

The general and powerful revivals with which our country was visited near the middle of the last century, have been often described. The work commenced in Northampton, under the searching and powerful ministry of Mr. Edwards. Here it continued and prevailed, "till there was scarcely a person in the town, either old or young, that was left unconcerned about the things of the eternal world." In the spring of the next year, it extended into the neighboring region, and nearly all the towns in old Hampshire county were visited and revived. It also prevailed in different parts of Connecticut, and in New Jersey.

In 1738, the celebrated Mr. Whitefield first visited the country. He commenced his labors in the southern provinces, and did not visit New England, until the autumn of 1740. During his first visit, his labors in Boston and other places, were followed by a very unusual and general attention to religion. "Multitudes were greatly affected, and many awakened with his lively ministry. Great numbers in Boston," says Mr. Prince, "were so happily concerned about their souls, as we had never seen any thing like it before." In the winter following, Mr. Gilbert Tennent came into New England, where his labors also were abundant, and were greatly blessed. The revival in Boston exceeded any thing ever before witnessed in this part of the country. "The very face of the town seemed to be changed," so as to occasion "great surprise" to the strangers who visited it. From Boston the work spread in every direction over the settled portions of New England. In the Christian History, mention is made of nearly fifty towns in the several provinces, on which the Spirit of God was specially poured out, nearly at the same time.

It may also be gratefully recorded, that the Holy Spirit was specially granted in Boston, at the commencement of the present century, under the labors of Dr. Stillman and Dr. Baldwin, when a number of hundreds were converted and added to the churches in a short period.

The *recent revivals of religion*, as they have been termed, appear to have commenced in the Western part of New York, in Rochester and the surrounding region, in the autumn of 1830. During the next three or four months, the work spread rapidly, and extended itself over a considerable portion of the state. In the course of the winter, favorable appearances were observed in the city of New York, which, at the opening of the spring, assumed a most cheering and decisive character. Nearly all the evangelical churches in the city have shared in the revival, and thousands, it is hoped, have been born of God. Whilst the work was thus pervading the city and state of New York, it made its appearance in the Western parts of Massachusetts, and in various places in Connecticut. At the same time, the tokens of God's presence and power were displayed in some of the principal towns in Maine. About the first of March, an unusual spirit of prayer was imparted to the churches in Boston, and it began to be apparent that the

Lord was there. From that time, the work has been in progress in Boston, and the surrounding region, and many have been made the happy subjects of renewing grace. At the same time that the revival was thus extending itself Eastward, it was also spreading to the South and West. Philadelphia, Charleston, the District of Columbia, Cincinnati, and various places in the Middle, Southern and Western States, have been visited, and in nearly every place to which the work has come, it is still in progress. It has been estimated by one who has paid particular attention to the subject, and has the best means of forming a judgment, that as many as a "thousand congregations in the United States have been visited within six months, to a greater or less extent, with revivals of religion; and that the whole number of conversions is probably not less than fifty thousand"!! Truly this is a great and glorious work—sufficient to fill the hearts of God's people with humility and gratitude, and their mouths with thanksgiving! A work, in the promotion of which holy beings on earth and in heaven have combined their influence, and have rejoiced together!

This work derives additional importance from the *situation and rank* of many of the principal places that have been visited. "It is worthy of special notice that those places have partaken most largely of the blessing which exert the greatest influence upon society. *Cities and colleges* have been the scenes of the deepest interest, as if the divine Spirit would correct the streams of moral influence by purifying the fountains. The colleges which have been most favored are Yale, Amherst, Middlebury, Bowdoin, Williams, Hamilton, Jefferson, Kenyon, Union, Hampden Sydney, New-Jersey, Western Reserve, and the University of Ohio. The whole number of students who appear to have become subjects of piety in these institutions, during the present revival, is *three hundred and twenty*. The effects of this change will not be limited to these young men. Hundreds and thousands will doubtless, experience in consequence of it a similar change in their characters and destiny for eternity, and a multitude which no man can number will rejoice in the result forever.

"The character of this work," says the General Assembly of the Presbyterian Church, "so far as we can learn, has generally been such as the friends of God must approve, and desire to see continued,—still, solemn, and in some cases overwhelming. In general, there has been but little to produce distrust, or to awaken fear in the mind of the most timid and cautious Christian. And it is worthy of remark, that we hear but little of open and violent opposition. The presence and power of God have been so manifest, that the most vile, though they refuse to repent, have not the hardihood to oppose or revile. And for this we should give thanks to God, that while revivals are becoming more frequent, and more powerful, they are also becoming more pure from every thing of human origin."

In this work of salvation, individuals of all ranks, ages, and characters have been included. "The child of six and seven years, yet in the infant school, and the aged sinner who had passed his fourscore years in rebellion, have, in the same congregation, been

brought together at the feet of Jesus, and some of all the intermediate ages. The great and learned officers of State, and the most illiterate servants, have been found together in the same prayer meeting, on a level before the throne of God. The man of wealth and the poor man, have united in *begging for mercy* of Him who is no respecter of persons. It is however believed that no previous revival ever took so large a proportion of the wealth and learning and influence of society as this has done. Literary and professional men who are at the head of society, giving the tone to public sentiment, have been brought into the kingdom in far greater numbers than ever before was known. Moral men, who have regarded themselves as approved of God on account of the purity of their lives, and the openly vicious and profane, have been alike humbled before God on account of their vileness, and the just sentence of wrath which was upon them. In many instances the intemperate, tottering upon the verge of a drunkard's grave, have been rescued by the sovereign mercy of God, and made temperate, sober Christians. Some of every character and condition in life have been taken, so that we need not despair of any, but should labor and pray in hope and faith for all.

"In some congregations, especially in the western section of the state of New York, the work has been so general and thorough, that the whole customs of society have been changed. Amusements and all practices of a doubtful character, the object of which is simply pleasure, have been abandoned, and far higher and purer enjoyment is found in exercises of devotion, and engagements for the glory of God, and the salvation of men. The new converts come at once into all the designs and plans of benevolence which are the glory of the present day, and rejoice in bearing their part in the conversion of the world. It is also worthy of remark, that in very many instances, and we do not know but in all, where a person has wronged another, on his professing repentance before God, he has been solicitous to make a speedy and full restitution for the injury; and in all cases, the converts are immediately zealous friends of the temperance reformation, and friends of every thing that favors the cause of the Redeemer. Should these revivals continue and increase, as we pray they may, and produce no other effects than they have already done, they will shortly bring into our country all the blessings promised of God to the church in the latter days. They multiply the families that call on the name of the Lord; they change the moral aspect and habits of society, by giving the tone of Christianity to public sentiment and practice; they silence the clamor of opposers, and close the lips of the profane; they rescue the Sabbath from under the feet of the impious, break up the deep and strong foundations of iniquity, disperse the assemblies of the wicked, and fill the churches of God. They close up the fountains from whence flow the desolating streams of intemperance, licentiousness, and every vice, and give increasing energy and triumph to all the plans of benevolence, by which this revolted world is to be brought back to the service and favor of God. What more, or what different, then, does the church need, to bring in her millennial glory?"

# MISSIONARY REGISTER.

FOR AUGUST, 1831.

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SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, at the Baptist Missionary Rooms, No. 52, Washington-Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

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## BAPTIST FOREIGN MISSION.

The increase of light and knowledge, in Heathen lands, is exhilarating to those who seek the best interests of men; and every advance which is made, increases the facilities for future operations.

A great demand exists in Burmah for tracts, and portions of the Scriptures, and every inducement is furnished to provide an adequate supply. Mr. Judson, under date of November last, thus writes to Mr. Bennett. "Visitors come from all parts of the country. We want thousands of the Catechisms, the View, the Balance, and the Investigator. We shall want a thousand or two of the Gospel of Luke, after the Scripture Extracts are gone. I am more and more convinced that Burmah is to be evangelized by tracts and portions of Scripture. They are a reading people beyond any in India. The press is the grand organ for Burmah. Every pull of the press throws another ray of light through the empire."

Another press has been procured by the Board, to be forwarded by the next opportunity, and a quantity of paper has been recently shipped to the missionaries, to meet the constantly increasing demand for tracts.

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## FEMALE SOCIETIES.

The Board are happy to recognize the numerous female Associations in

the United States, by which their funds are often replenished. Written communications frequently accompany their benefactions, very few of which can be inserted in the Magazine. We present the following.

*Robertville, May 23, 1831.*

Sir,

I enclose you fifty-six dollars from the Ladies' Missionary Society of this place, which you will please present to the Baptist Board of Foreign Missions, in aid of the fund for the support of the Burman mission, under their charge. It is hoped that this Society will contribute annually toward the support of the interesting work of enlightening and reclaiming to the service of our dear Redeemer, the poor benighted heathen of the Burman Empire.

With our earnest prayers for the advancement of the Redeemer's kingdom, for which we believe the Baptist Board of Foreign Missions are engaged,

I am respectfully yours,

PHŒBE M. ROBERT, *Sec'y.*

This Society was organized 28th of January of the present year, and adopted rules for its government. The following persons were elected officers for one year.

Mrs. MARTHA LAWTON,  
*First Directress.*

Mrs. JANE BOSTIC,  
*Second Directress.*

Mrs. PHŒBE M. ROBERT,  
*Secretary.*

Miss HARRIET SINGLETON,  
*Treasurer.*

With several Collectors.

*Augusta, April 14, 1831.*

Dear Sir,

I address you at the request and in behalf of the Augusta Female Missionary Society. As another year has elapsed since we made our last returns to the Board, to which we are auxiliary, it is proper that you should know something of the condition and prospects of our Society. We have thought it best to forward our moneys through the medium of the Georgia Association, with which the Baptist Church in this city is connected. In consequence of this arrangement, our money for the present year will be somewhat delayed.

Our present number of members is about fifty. The amount of money now in the hands of our Treasurer is seventy dollars, which sum we trust will be considerably augmented before the meeting of our Association in October. We still feel the cause of missions to be the cause of Heaven. We consider the gospel, strictly speaking, a missionary system; the founder of it, the Lord Jesus Christ, was a most distinguished Missionary; the Apostles, imbibing the spirit of their divine Master, went forth as missionaries to the world; each church, formed on gospel principles, is a missionary body, and each Christian should regard it as an honor, and a privilege to be known as an advocate of the missionary cause. We are doing less than what we might do in this noble work; yet we are conscious of an increasing attachment to the cause, and we believe that the number of its advocates in this region is also increasing. We would not allow ourselves to be disengaged. We know that the Lord is on our side, and to be faint hearted whilst convinced of this, would indicate a degree of timidity, truly disgraceful to the professed disciples of the Lamb.

With great joy we hear of the brightening prospects in Burmah. Our dear missionaries long sowed in tears, and some have fallen on the field; but the cause lives, the first fruits of the harvest have been gathered in, and we have a right to anticipate the most happy results. But still the laborers are few. Could the voice of an humble female band be heard, we would say, where are the young men who are to occupy the whitening fields? Is not the voice of providence to be regarded? Shall not the Macedo-

nian cry, "Come over and help us," meet with the response from many of our pious young men, "Here we are, Lord, send us?" These appeals should be made by every Society, they should be heard from every pulpit, until every denomination shall be fully aroused to the interesting subject, and laborers in sufficient numbers shall go forth to the Burman harvest, and money to a sufficient amount shall be contributed to sustain them.

But Burmah is but a small part of the world. Though this seems to be the ground which in the providence of God has special claims upon the notice of the Baptist churches in America, yet we should pray for the success of all missionary undertakings, nor think our work accomplished, till the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

By order, and in behalf of the Society,

SUSAN M. MALLARY.

Rev. L. Bolles, Cor. Sec.  
of the Baptist Board of  
Foreign Missions.

PLEASING INTELLIGENCE FROM  
THE INDIAN STATIONS.

To the Corresponding Secretary.

*Valley Towns, June 21, 1831.*

Rev. Dear Sir,

"The wilderness and the solitary place shall be glad for them, the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice, even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God.

I confidently hope the Lord has commenced a work in this wilderness, realizing in some small degree these precious prophecies. The work of grace is advancing with a steady pace, and is deepening and widening on every side.

The members of the church, who live at a distance, are become so numerous, that it is scarcely possible for all to attend at one place at communion seasons. For the accommodation of those who were thus circumstanced, we appointed a sacramental meeting, for last Sabbath, and the Saturday be-

fore at Deséhdsee, about 18 or 20 miles from hence; situated in the beautiful Valley, which gives the name of Valley Towns to this part of the nation.

Our brethren erected a convenient shelter for the occasion, covered with boards and railed round, except two doorways. They also cleared a place at the side of Valley river to go down to baptize, and for the congregation to view the administration of the ordinance.

After preaching on Saturday, four persons came forward and declared their sorrow for sin, and faith in the Lord Jesus Christ. On Sabbath morning at five, we had a prayer meeting for an hour. Before preaching time, two more came before the church and gave a relation of a hopeful work of grace on their minds. During the preaching, by brother John Wickliffe and myself, much seriousness prevailed, and especially in the last prayer, when many seemed greatly affected. After a short interval, we assembled, and proceeded to the river along a straight path made for the purpose by the Indians. A friend who stood by the river side, viewing the procession, remarked, that so large a company of Indians, all clean and neatly clothed, moving solemnly along, singing with joyful lips the high praises of Jehovah, was a most delightful sight, and excited strong emotions of gratitude to Him who has given the heathen to his Son for his inheritance.

Great solemnity prevailed among the spectators, and many appeared deeply interested, while the six candidates, three males and three females, were baptized as disciples of the Lord Jesus.

After a short interval for refreshment, we assembled around the Lord's table and gave the right hand of fellowship to fourteen or fifteen, who approached this sacred ordinance for the first time.

The whole congregation returned, to view for the first time, in this Valley, the light beaming from the emblems of the great atoning sacrifice, and chasing the darkness of unknown ages. I hope the healing virtue of the Sun of Righteousness accompanied his resplendent beams. Devout affection filled the breasts of the members present, while the unbounded love of the blessed Redeemer was in some feeble measure unfolded to them. At the conclusion of the service, I perceived

SEPT. 1831.

many persons in the congregation greatly affected. We therefore invited them to come forward and occupy a seat prepared for the anxious inquirers. Immediately the seat was full. Several more were cleared and filled also, with sinners weeping and mourning for their sins. Every breast seemed to be full, and every heart overwhelmed with various emotions. Some bowed down under the guilt of past sins, some hoping in the atoning blood of Jesus, while many bosoms swelled with gratitude to see their parents, wives, husbands, children, yielding to the gentle sway of the blessed Saviour, and manifesting a willingness to leave the drudgery of Satan. The mourning penitents were of all ages, from eight or nine, to upwards of eighty years of age. And O! how shall I praise my God of love for showing such kindness to my afflicted state, in not only bringing such numbers of poor Indians home to God, but in bringing my own dear son Samuel to the footstool of mercy also. O! how would his departed mother have rejoiced to see him join the repenting Cherokees in bowing before the Lord. "Bless the Lord, O my soul; and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits."

I hope our dear Christian friends will not forget us at the throne of mercy. The Cherokees occupy, at present, a very interesting position, which calls loudly for the sympathies and prayers of the people of God. A spirit of peace and good will pervades the whole nation, the light of the gospel shines with increasing brightness, sinners are converted, and I trust the temple of the living God will be raised, though in troublous times. For "who art thou, O great mountain? before Zerubbabel thou shalt become a plain, and he shall bring forth the headstone thereof with shouting, crying, grace, grace, unto it."

I am, Rev. Sir, your very ob't servant in the gospel,

EVAN JONES.

Valley Towns, June 27, 1831.

Rev. and dear Sir,

I trust "the time to favor Zion, yea, the set time is come," and that here, where darkness and desolation have

long borne sway, the Lord is enlarging the place of her tents, and stretching the curtains of her habitations; lengthening her cords and strengthening her stakes.

I have the unfeigned pleasure to inform you of the baptism of four more full Cherokees, on a profession of their faith in the Son of God. One, who is quite an interesting young woman, was a pupil at this school, some years ago, and was making good progress in learning; but her mother came and stole her away, much against the child's will. She has ever since been immured in ignorance and paganism, till within a few months past: when the Gospel reached her mind, and the power of the Holy Spirit burst the bands of sin, and brought her into the liberty of God's dear children. She has for some time manifested her faith in the Saviour, by a conversation becoming the Gospel. The conduct of the other candidates was equally encouraging.

Our meetings yesterday were attended with the gracious and powerful influences of the Holy Spirit. Many prayers had been offered up for several days, that the Lord might bless our meeting. And indeed I hope he did bless it. On Saturday a solemn serenity rested on the congregation. On sabbath morning at the sun-rise prayer meeting, several of the brethren prayed with much freedom. About 9 o'clock brother John Wickliffe preached. A deep solemnity rested on the audience. When he had done, I preached from Zechariah xii. 10. And I do humbly hope, that the spirit of grace and supplication was granted in a very gracious measure. There was indeed a great mourning; which, in many instances I cannot but hope, was produced by a view of him whom they have pierced. On invitation, a great number came to the anxious seats, manifesting the bitterness of their souls by sobs and tears and groanings which could not be uttered. And O! how did the hearts of several of our brethren thrill with joy, and dissolve in gratitude, which no tongue can express, to see their children and near relations, lay down the weapons of rebellion, and present themselves as poor helpless sinners at the mercy seat; refusing to be comforted, but by him whose blood can heal the soul. And how shall I

reiterate the praise due to him for his repeated and augmented mercies to me, in permitting me to be one of those happy parents, who saw their children come. Not only my son, mentioned in my last, but my two younger daughters, also, joined the weeping throng, and four of our dear Cherokee pupils; among whom were Ann Little, Mary Grew and John Healy. O! that this kindly visitation may be as the fruitful showers, to soften and prepare their young hearts for the profitable reception of the good seed.

Among the mourners, there were a few white people of the most stubborn and abandoned character, who seemed to be cut to the heart. Of these, human wisdom itself will confess, if they are converted, grace doubtless is omnipotent.

Many who did not come forward manifested the most heart rending anguish. One female, in particular, seemed extremely desirous to join the anxious ones, and tried, in vain, to gain an approving look from her husband, without which she was afraid to come.

Our church now consists of seventy-eight members; of whom sixty-eight are Indians, nine whites, and one black. Of the Indians, three males and one female, speak English and Cherokee, and all the rest speak Cherokee only. Twenty-eight have been baptized since the 13th of March last, and I trust the gracious work is not yet over. Certainly, the prospect is as promising as ever. And I can with confidence affirm that I never knew that saying of the Lord Jesus, "Ye are the light of the world," so strikingly verified, as in the case of these Cherokees. Every addition augments the excitement, and by their light shining before men, others are brought to glorify our Father who is in heaven. O! that this work may go on till this nation shall be numbered with the kingdoms of this world, which shall become the kingdom of our Lord and of his Christ.

I am, Rev. Sir, yours in the gospel,  
EVAN JONES.

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ENGLISH BAPTIST MISSIONARY SOCIETY.

The annual meeting of this Society was held in London, in June, as usu-

al, and we select from the English Baptist Magazine, a few particulars, and the remarks of some of the speakers.

If to associate with a number of Christian friends, collected from various parts of the United Kingdom, in the solemn worship of our heavenly Father—to listen to the recitals of his goodness, as shewn in the continued triumphs of his Gospel, and to witness new proofs of the devoted attachment of his people to the Redeemer's cause; if these are to be regarded as legitimate sources of satisfaction and delight, many have been privileged to partake of them during those annual services of which we are now to give our readers some brief account.

On Wednesday morning at eleven o'clock, the first public service was held in the Poultry Chapel. After the Rev. W. Groser, of Maidstone, had read a portion of the scripture and prayed, the Rev. C. E. Birt, A. M. of Portsea, delivered a very able and interesting sermon.

In the evening, at Surrey Chapel, after the Rev. Eustace Carey had read the Scriptures, and the Rev. Howard Malcom, M. A. of Boston, America, had offered solemn prayer, the Hon. and Rev. G. H. R. Curzon delivered a sermon eminently distinguished for its evangelical sentiment, its Christian simplicity, and the fervent and affectionate mode of its delivery. His text was Matt. x. 8. "Freely ye have received, freely give."

At eleven, a large congregation assembled in the spacious and elegant chapel near Finsbury Circus, Moorf-fields, the use of which had been most cheerfully granted by the Rev. Alexander Fletcher and his friends. After a hymn had been sung, and prayer offered by Dr. Newman, the Chairman, W. B. Gurney, Esq. expressed his gratification, that another opportunity presented itself of attending an Annual Meeting of this Society. Many of those then assembled had been favored with an opportunity of being present at many recent meetings of a similar nature, and had felt that the object pursued was but one. But as the meeting was now assembled especially to promote the interests of the Baptist Missionary Society, he would, for a mo-

ment or two, refer to the report about to be presented. If that report should be of an interesting kind; if it should appear, that in one part of the earth many have been added to the numbers of our churches; and if in another part of the world attention had been excited, and a dissatisfaction expressed, with their own systems of idolatry; the meeting would be encouraged to go forward cheerfully, to give their property freely, to trust God in every future emergency, and to resolve that if more laborers were wanted the requisite supplies should be afforded. He trusted that the feeling would universally prevail that they all stood on holy ground, and that every speaker would be imbued with the delightful conviction that he was engaged in the cause of God.

The Rev. J. Dyer then proceeded to read the Report; and the Treasurer's account was presented to the meeting from the chair.

The Rev. W. H. Murch, of Stepney, in moving the reception of the report, said:

"All in the East and in the West, abroad and at home, called for thanksgiving to God. Once we very properly were accustomed to thank God for the conversion of a single Hindoo, after many years of labor; but now we hear of more than 30 families, comprising 100 persons, turning from idolatry to Jehovah. Look at Columbo, see the holy man who felt it his duty to leave an important and useful station in this country, to visit heathen lands, and see him with hundreds of young persons already under his instructions. Look at Jamaica, and see a poor man, notwithstanding that he enjoyed the friendship of his master, receiving twenty lashes on his bare body for engaging in public prayer; but that man was now redeemed from the fettters of slavery, and now he could no longer be flogged for such a practice; but may accomplish his object of doing good unmolested. In Jamaica too, though only fourteen ministers had labored there since 1827, there had probably been as much good done as by the whole body of Baptist ministers in this country during the same period. Not less than eleven thousand poor black slaves had, during that short period, been united to our churches.

The Rev. Eustace Carey said, No mind under just and moral cultivation could have listened to the Report without deriving matter for joy and gratitude to God, especially in reference to the churches of Jamaica. In some respects the work of God in that region appeared to exceed the work of God in other instances, and perhaps even to exceed the work of God in the scene of Pentecost; for this had exhibited progressive success without diminution, and inspired the hope that in process of time, the whole Negro population would experience the blessings of the great salvation. In the East, too, we had much to encourage us, and much that was beyond any thing ever known in the experience of him who now addressed the audience. The one station in Calcutta, had within a few years multiplied into six, and we hope without a danger, that we should ever hear that any of those stations have been obliged to be abandoned; and it was of more importance that we should give this character of stability to the work we do, than that we should merely multiply stations. Calcutta was the metropolis of India; and with its environs, contains a population of at least ten hundred thousand souls. Not a spot of greater importance presented itself as a scene of Missionary labors on the habitable globe. All the other stations too had been blessed. Ought we not to keep in view that the gracious Providence was keeping pace with the progress of his gospel, and was sympathetic with the most sanguine hopes of the most anxious friends of India? Observe, that the distinction between native and European society is daily diminishing;—observe, that the chain of caste is thrown off, and as the native mind is divested of its cursed shackles, it is for us to say what shall be its progress in its state of freedom; whether it shall tend to heaven or to hell. A very striking crisis was approaching, the renewal of the charter of the Company. For these 15 years we had witnessed no acts of opposition to the interests of religion in India, and if the interests of religion could be maintained, and the charter be renewed again, we had no objection to the renewal, but our own business was to pour into India, the streams of divine truth.

The Rev. James Flood, of Annato

Bay, Jamaica, was introduced as a missionary returned from the scene of his labors to recruit his health; he said, "Trifling obstacles do not deter the Negro from attending the services of the house of God; eight, ten, or twelve miles, or even more than this, or interposing rivers, are not made an excuse for absence. I recollect a circumstance which greatly affected my mind. On the Saturday night it was known that we intended to administer the Lord's supper on the following day; fifty persons were to be baptized in the morning, and a great desire was felt to be present at that season. Many retired from their work at four o'clock on the Saturday, and having taken their frugal meal, left their habitations, and travelled during the night to arrive in time; but a circumstance common to the climate occurred; a violent storm of rain came on, they were prevented returning to the estates to which they belonged, and sanguinary punishment followed. Just before we left, a most animating circumstance occurred. The Association was held, but it was held in the week the slaves could not attend. We anticipated that many would wish to be present on the following Sabbath to partake in some degree of the delight of such a season; three or four of us therefore went to Montego Bay, and a very numerous assembly met. One baptized thirty persons, and when the sermon was preached many could not obtain admittance within the door; every avenue was crowded, and many exclaimed 'Massa, what shall we do? we have left our homes, and come so great a distance, and now we cannot hear the word of God!' One of the brethren went and stood under a shed, to shield his head from the rays of the sun, and preached to them out of doors. At the close nothing was heard but 'Tankee, Massa, tankee, Massa,' and they said, 'we can raise a little money, let us send it to this good missionary Society.' They collected 50*l.* or 60*l.* Two laborers have been raised up in the field of labor; one of them, whom I have had the opportunity of knowing, as he was a member of my church, stood forth at his ordination in the presence of many who attended only to sneer, and ridicule, and report, and boldly witnessed a good confession. I would gladly stand

before you to day as the ambassador of these poor negroes, and entreat you to abound in your labors."

Rev. Dr. Steinkopff alluded to the fact, that the missionaries at Calcutta had devoted 1000l., the proceeds of their own honorable and industrious exertions, to the cause of the mission. The missionaries in the West Indies had begun in an upper chamber, and now their societies were numerous. What an encouragement to begin in humility! Let us not despise the day of small things.

The Rev. Howard Malcom, M. A. of Boston, in the United States, recording Secretary of the American Baptist General Convention, was introduced by the Secretary, who read a letter from the Rev. Dr. Bolles, of Salem, recommending Mr. Malcom as the representative of their society, and a witness of their fellowship with English Baptists in their exertions to fill the world with the glory of God. Mr. Malcom then addressed the meeting. The following were his concluding remarks.

They had listened to delightful tidings, and would they not do something worthy of themselves? Nothing like a sacrifice could be made in heaven, and, therefore, like David, who refused to serve God with that which cost him nothing, they should make them now. African slaves made sacrifices when they acted in the manner that had been stated by their brother from Jamaica. They might with their subscriptions have purchased each other's freedom, but they rather chose to disseminate the knowledge of spiritual liberty. Men are ready to go forth to serve you, and shall they not be sent? The society did well two years ago, and that zeal should not be allowed to cool. He closed by congratulating the society on its usefulness and prospects, and by reminding the meeting that their works must testify the existence of Christian excellencies, and that each of them would be accepted of God, not for, but according to his deeds before men.

Rev. J. Ivimey introducing a resolution expressive of cordial good will to the Baptist churches in America, and to the Board of Missions, of which Mr. Malcom was the representative, remarked that this resolution was one of his own suggestion; We had complained of the want of

additions to our churches—now he wished to give the right hand of fellowship to the two millions of Baptists in America, and receive them into friendly connexion with our churches.

### RELIGIOUS REVIVALS.

It is truly gratifying to perceive that God is still displaying his power and manifesting his glory in the conversion of sinners throughout our land. Every day new accounts of revivals greet our ears, and gladden our hearts. It would seem as if we could scarcely turn our eyes to any part of our country, without beholding many flocking to Zion's temple gates, and earnestly seeking admission to her solemn feasts. Truly, a new era has begun, and if the church will but awake to a proper sense of its duties and responsibilities, we may expect still more powerful outpouring of God's Holy Spirit. It becomes them also to cherish deep feelings of humility and self-abasement in view of this mighty display of God's power. We present to our readers several interesting accounts of what God has done, and is doing to advance his cause and kingdom.

### RICHMOND, VIRGINIA.

A deeply interesting season of religious attention is now enjoyed in Richmond, which commenced with a four days' meeting, and a large number have been baptized. Many teachers in the Sabbath School have been subjects of the gracious work. In several instances the husband and wife have descended together into the water, to be buried with their Redeemer in baptism.

Letters recently addressed to a friend in Boston, from Richmond, contain some items in addition to what has previously been published, which we have been kindly permitted to extract.

*Lord's-day, July 3, 9 o'clock.* This morning at 6 o'clock, we assembled at the water side, and though it rained considerably, there was a large number out. There were 30 persons baptized, 20 of whom were whites.

There are yet in our congregation about 20 inquirers, and about the same number rejoicing. I feel very anxious about the future usefulness and character of the new converts, and trust they will be more devoted than I have been.

*Monday, July 4.* After the sermon the 30 baptized persons were received into the church. I assure you it was a solemn scene.

*July 17.* At six o'clock this morning I baptized 22 persons, 12 whites; the assembly was quite large and solemn. I addressed the people at some length, and trust good was done.

*Monday, July 18.* Yesterday was a day long to be remembered. I went to the Sabbath School in the morning, and was so much reminded of the time when I was a Sabbath school scholar, that I was almost overcome by my feeling. My history since that time rushed through my mind, and I could not but bless God I ever saw a Sabbath School. But what affected me as much as any thing else, was the state of our school. The gallery was almost filled with those engaged in its exercises. Brother C. had a class of fourteen, thirteen of whom were professed disciples of Jesus. J. C. C's class had fourteen boys in it, several of them were professed Christians. When I went up I found almost every teacher conversing with the children on the concerns of their souls. Some were urging the importance of seeking usefulness, and of laying themselves out for doing good in the cause of Christ. I addressed the school about ten minutes; several have said they never knew such a state of things in any school as exists among us. It is the Lord's work, and marvellous in our eyes. At eleven o'clock, the house was nearly filled throughout.

*July 21, 1831.* On Tuesday and yesterday, I attended at Deep Run the close of the 5 days meeting. I have never before witnessed any thing like it in the country. There were, I should judge, 100 or more inquirers, and about 20 professed conversions. I imagine that 50 of our young converts from Richmond, were there on Tuesday; the woods were made to resound with their praises.

*Sardinia, July 6, 1831.*

As to the cause of God in this place, I have the pleasure to state that it is at present flattering. We have again re-

ceived a season of refreshing from the presence of the Lord. Within a few months I have had the unspeakable privilege of baptizing nearly fifty; ten last Lord's day, fifteen a few weeks since at one time. God has indeed blessed us in this place, I trust as the fruit of your benevolence. Our present number is over one hundred and seventy. We have not yet quite paid for our meeting-house, but hope to be able to soon. I have engaged to supply the church all the time, the present year, and find much to do; but such is the desolate state of the vicinity around, I am absent much of the time, except on the sabbath, and occasionally then. Oh, that the Lord of the harvest would send forth laborers into his harvest. Truly it is a harvest season; many churches in this part of the country are sharing largely in the blessings of divine grace, and we hope many of the dear youth who are now coming over to the Lord's side, will be called of God to this great work.

Pray for us in this region, and for me, that I may serve God acceptably.

I am, dear brother, yours in Jesus Christ. WHITMAN METCALF.

Rev. W. Leverett.

#### OBITUARY.

MRS. FANNY BARRETT.

Mrs. Fanny Barrett, the subject of the following memoir, was the daughter of Enoch Hewins, Esq. of Sharon, Mass. She was born April 30, 1799. During the summer of 1817, she was awakened to see and feel her guilty and ruined condition as a sinner against God. In the spring of the following year, she began to hope, though with trembling. In 1819 she was baptized by Rev. A. Fisher, and united with the Baptist church in Sharon. After she made a profession of religion, she was for a time in great distress of mind, almost despairing of mercy. A surviving sister recollects her saying to her, while in that state of mental anguish, "I should rather be the meanest insect, than a rational, accountable creature." Yet the Saviour soon smiled upon her, and she was made sweetly to submit to God.

Few persons have had more impressive views of the purity of the divine character, and the holiness of the moral law, together with a deep and

abiding sense of the depravity of the heart. These were prominent features in Mrs. B's religious views and exercises. Although she did not rejoice in God her Saviour, as many of his followers are permitted to do; yet she ever manifested a deep concern for the honor of religion, and an ardent desire for the prosperity of Zion.

In May, 1823, she was married to Rev. T. Barrett, then pastor of the first Baptist church in West-Springfield. She entered upon the responsibilities of this new situation with great diffidence in herself, and with fervent prayer, that she might so fill it, as to glorify God.

Her subsequent course proved the sincerity of her prayers. Her efforts to enkindle and sustain a missionary spirit among the females of that congregation, cannot soon be forgotten. Much of her time was devoted to religious reading, and epistolary correspondence with different female charitable Societies. In the prosperity of these benevolent associations, she ever manifested a lively interest. But if she was anxious for an increase of liberal effort among the friends of Christ, her desires after increased holiness were not less intense.

In 1824, she was for several months afflicted with a distressing sickness. During her illness she was much affected with a view of her unlikeness to God, and the prospect of being soon called before Him who is of purer eyes than to behold iniquity. For some time her friends despaired of her recovery. Yet the time had not come for her to die; and although she never fully recovered from the effects of this affliction, yet she was so far improved as to enjoy a degree of health.

In 1825 and 6, the church under Mr. B's care enjoyed a great refreshing from the presence of the Lord. Upwards of seventy were added to the church by baptism. Mrs. B. had often expressed a wish that she might be permitted to witness one of those rich displays of divine mercy in the salvation of sinners, of which she had so frequently read. Her desire was now granted; and the season was evidently made a great blessing to her own soul. In her letters to her friends, as well as her conversation at that time, she gave evidence of having gained a

little strength; and that she had, in some degree, risen above those distressing doubts and fears, with which she had been so long, and so frequently assailed. Nor did she ever, after this, suffer as she had before from distressing apprehensions as to her personal salvation.

Soon after the birth of a child, which was in May, 1830, Mrs. B. was afflicted with a return of the complaint which had before well nigh brought her to the grave.

Reineries which had been resorted to with success on a former occasion, were now unavailing; and she continued to fail gradually, till her spirit took its flight, as we have reason to hope, to a better world, on the morning of January 3, 1831. She died at South Oxford, Mass. whither her husband had removed with his family for the purpose of supplying the Baptist church in Dudley.

During her last sickness, she enjoyed the comforts of hope to a greater degree than she ever had before, while suffering from bodily indisposition. On inquiring of her, as to her feelings in prospect of death, she replied, "I can now praise God." She had no doubts, no fears. She was not, however, always in this happy frame of mind. For most of her time, she seemed to use the Apostle's expression, "to labor to enter into that rest." No pious person who was acquainted with Mrs. B. and had observed her correct Christian deportment, her evangelical views, and her untiring zeal in the cause of Christ, could doubt her adoption; yet she was ever suspecting herself. Her want of comfort when indisposed must be attributed partly to those nervous complaints which occasion gloom and depression to thousands whose piety cannot be called in question. But her conflicts have terminated; and we may charitably hope, that she is now rejoicing in the presence of that Saviour who died to "deliver them, who, through fear of death, were all their lifetime subject to bondage."

In the death of this amiable woman, Mr. B. and his children have suffered a great loss. The bereaved husband is called a second time to mourning, having buried his first wife nine years since. But he sorrows not as those who have no hope.

*Account of Money and Clothing received by the Treasurer of Newton Theological Institution, from April 1, to July 13, 1831.*

Of Mr. David Cummings, Boston.	10,00	Charitable Society, by Rev. Otis
Dea. Carlton, do toward erecting Workshop,	100,00	Convers, - - - - - 19,75
Mr. William W. Blake, First Baptist church, Boston, annual subscription,	100,00	Dea. James Loring, Boston, annual subscription, - - - - - 10,00
Mr. William Graves, do. do.	50,00	Dea. Thomas Kendall, do. do. 25,00
J. B. Jones, do. do.	25,00	Mr. Roberts, New-York, do. do. 25,00
S. Brown, West Boylston, do. do.	8,00	Mr. Hezekiah Chase, Lynn, do. do. 25,00
Amos Lovett, - - - - -	2,00	Dea. J. Batcheller, do. do. 25,00
Mrs. Norcross, Brighton, - - - - -	3,00	Baptist church, do. do. 25,00
A constant reader of the Missionary Magazine, - - - - -	2,00	Clothing for young men, from female friends in West Boylston, - - - - - 13,38
Mr. Charles Forbes, Boston,	25,00	N. B. One of these friends proposed to another that she would make up as much cloth for the above purpose, as she would furnish; with this she compiled, and the two have in this way procured most of this clothing; a few others contributed to this subject.
Mrs. Cobb, Boston, for furniture, - - - - -	30,00	Cambridge, July 13, 1831.
From Jacob C. Wood, Executor to the last will of Louisa Smith, late of Walpole, deceased,	300,00	LEVI FARWELL, Treas.
Articles of clothing from Worcester County		

*Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States for Foreign Missions, from July 20, to August 20, 1831.*

From two friends, towards defraying the expenses of the bell at the Thomas Missionary Station per Mr. E. Lincoln,	5,00
The Oliver Street, N. Y. Foreign Missionary Society for the support of Moung Ing, a native Burman Preacher, per Dea. W. Colgate,	100,00
The following persons for printing the Bible in Burmah.	
Mrs W. Purington, Bowdoinhan,	2,00
“ Priscilla Lunt, of same,	1,00
Mr. Cagril, Newcastle,	2,00
“ Reuben Milner, N. Yarmouth,	5,39
Messrs. Reed and Mr. Rice, Woolwick,	,61
Per Dea. W. Stockbridge	11,00
William Inglesby, Esq. Charleston, South Carolina, for the Burman Mission, per Mr. P. Gerard,	25,00
Mr. Levi Pearce, Treasurer of the Old Colony Foreign and Domestic Missionary Society:	
For the Burman Mission,	50,00
“ Burman Bible and Tracts,	40,00
“ Indian Missions in the United States,	60,00
150,00	
The For. Miss. Soc. in the Saratoga Association, N. Y. per Mr. Childs, Treasurer:	
For the Burman Mission,	90,00
The Ballston Female For. Miss. Soc. for the education of Burman youth, per Miss Lucy Saterlee, Secretary,	19,00
The Fem. Mite Society of Ballston Spa. to be appropriated to Mrs. Wade's School, per Miss M. C. F. Waterbury,	13,00
The Broadalbin church, N. Y. Burman Mission, per Rev. Dr. Sharp,	2,00
124,00	
A Juvenile Society towards educating Indian children at the Carey Station, - - - - -	6,11
A friend for the same object,	,20
Mr. Charles Tupper of Amherst, N. S. per the hand of Mr. W. Nichols, having been contributed as follows:	
By the Missionary Society in Cumberland, N. S. for the Burman Mission,	18,80
“ Mr. Agreen Tingby, Sackville, N. B.	1,00
“ Mr. Reuben Chase, do.	,50
“ Mrs. Jane Upham, Onslow, N. S.	1,00
21,80	
Rev. S. C. Dillaway Treasurer of the Washington Baptist Association, N. Y. having been contributed as follows:	
By the Adamsville church and society, for the Burman Mission,	8,00
“ The Female Missionary Society, of same for do.	13,00
“ Hartford church and society, for do.	2,00
Funds unappropriated by the donors,	28,53
51,53	
Mrs. Abigail S. Howard, for Burman Mission, per Mr. E. Gale,	10,00
H. LINCOLN, Treas.	



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